

Vol. XVII. A. STEVENS, EDITOR. FRANKLIN RAND, AGENT.

From the Ladies' Magazine.

DEATH OF A YOUNG MAN.

By Mrs. L. M. SIGOURNEY.

She slept in the shroud, on her white bed, Amid the weepers. There was none to say, "Tabitha cumi," and uplift the head. That, 'mid its wealth of auburn tress, lay Scarcely dishevelled, on so slight a pain The dark robe that waved her fair hair, And, from the bosom she knew not, came, Removed the pain in heart to see her God. Repose not at her fading, ye who trained For highest excellence the form so dear, Nor grieve because the perfect fruit is gained, Of all your plantings, all your precepts here, But finer tread this thorn-embowered road, Enabled by your gift, a seraph to her God.

From the New York Observer.

RELIGIOUS RECORDS OF EUROPE.

FRANCE.—New Troubles in the College of France in Paris; Romanist Preachers for the Conversion of England. ITALY.—Persecutions against the Waldenses of Piedmont. AUSTRIA.—Act of Justice towards the Protestants in the Kingdom. Prussia.—Conferences at Berlin upon the Organization of Protestant Churches.

MONTAUBAN, (Tarn and Garonne.) January 23, 1846.

I spoke to you, in one of my former letters, of the injustice done to Professor Quinet. You recollect that he was prevented from continuing his course of lectures, because he criticised too freely the Holy See.

The Jesuits congratulated themselves on the victory they had carried; they hoped that, by their intrigues or their threats, they would shut the mouths of all their adversaries in the University. But these good fathers crowded too soon, and they have met with a rebuff which will prove to them that they are not yet masters in our institutions of public instruction. I will relate the fact.

There was in the College of France—the highest of our academic institutions, as I have told you—a professor of history, named Mr. Lenormant. He was a faithful and devoted disciple of the company of Loyola. Mr. Lenormant taught history in his own, or rather the Jesuit's way. He exalted on every occasion the pretended services which Popery had rendered to Europe. He found nothing more magnificent and more admirable than the hierarchy of the Romish Church. He boasted of the benefits of monastic orders; and, while bestowing pompous eulogies upon the Romish clergy, he attacked violently infidel philosophers, revolutionists, and sometimes, too, Protestants. The Jesuit's gown only was wanting to Mr. Lenormant, to make him completely their representative in the professor's chair.

For several years this ultramontane bigot had read his lectures without the least opposition. The young men who did not like Popish notions contented themselves with staying away from his course, and Mr. Lenormant retained quietly around his company a few Catholics, as they are called. But after Mr. Quinet had been obliged to suspend his lectures, a great ferment arose among the students. "What!" they said indignantly, "a professor whom we esteem, whom we love, because he has liberal opinions, is condemned to silence; and here is Mr. Lenormant, a man devoted to the priest party, a defender of the grossest superstitions, appears openly, and maintains the cause of the Jesuits. No! not it shall not be so! and since we have lost Mr. Quinet, we will force Mr. Lenormant to quit his post. It is an act of justice which we will fearlessly execute!"

You know, Messrs. Editors, that, in all countries, young men are hot-headed. They went in great numbers to Mr. Lenormant's lecture; and there began his, exclaiming, "Do not with the bigot down with the Jesuit!" The professor tried to resist the storm. He called the policemen to protect his person from insult; he summoned all the new Catholics of Paris to support his plaudits to the hisses of their adversaries. But his efforts were in vain. The students persisted to interrupt the professor, and to persecute him with their sarcasms; and at last Mr. Lenormant, seeing that he was overpowered in this quarrel, not being even supported by his colleagues, handed in his resignation.

Surely, I am far from approving the conduct of the young men in this matter. They had no right to hiss one of their teachers. Peace ought never to prevail in the halls of learning, and it belongs not to students to turn out those who are charged with instructing them. But it must be admitted that the Jesuits well deserved the severe reproof they have received. Why did they send, first, their spies to the lecture-room of Messrs. Michel and Quinet, for the purpose of attacking these liberal professors? Why did they set the example of these disgraceful proceedings? Liberty for all is the rule. Liberty for the adversaries of the priests as for their friends! But if the one are oppressed, why should the others retain their entire independence? Do unto others as you would they should do unto you. The Jesuits forget the precept of the Savior, and they are severely punished.

This affair has produced some sensation in the public, and all can learn a lesson. The government may learn that it ought not to allow the priest party exclusive favors; and the priests, in their turn, may perceive that they are not quite so strong as they reckoned themselves to be. The majority of the youth at our schools is not with them, but against them. The Popish clergy must know now that, if they try to go too far in their pretensions, they will soon repent of it.

Probably the Jesuits will experience a still more decisive check in another of their hopes. For some time the ultramontane journals of Paris have announced emphatically that all England is disposed to be converted to Romanism, and Bishop Wiseman has written to French prelates, inviting them to offer public prayers for this object. The recommendation has been adopted; and now, in twenty dioceses, Romish priests pray to the Holy Virgin for the return of the English Church to the Holy See.

What a strange delusion! what a silly expectation! Because Newman and some Oxford doctors, poring over scholastic writers, strangers to the fruits and manners of their age, fascinated with the riddles of a formal logic—because they would cast themselves at the Pope's feet, imploring his absolution and his blessing, you think that the whole English nation is on the point of following their example! But would you know what is this Puseyism? It is a clerical sect, not an affair of the people: it is the work of a few literary men, not that of the country. Puseyism has found no adherents except among ecclesiastics; almost none among the laity. On the contrary, wherever it has tried to introduce changes in worship, it has aroused strong, settled, unanimous opposition; and you fancy that the apostasy of a score of doctors is going to drag after it the country of Elizabeth, of Cromwell, and William III. How preposterous!

If our ultramontans had taken more pains to

examine the true religious state of the English nation, they would not have proclaimed so confidently its return to the Pope's church.

England," says one of our Protestant journals, "has grown great by her Protestantism—under its influence, its inspiration, its authority. Protestantism pervades her habits, her literature, her philosophy; it is among her purest and most glorious recollections. Protestantism has dictated her laws, formed her manners, twice saved her liberty. What has Catholicism done for England? What recollections has it left? It instigated the bloody Mary to persecute, led Charles I. to the scaffold, Charles II. into vice, James II. to banishment. England has the strong and deep conviction that Protestantism is the most powerful, as it is the most noble, instrument of her past glory, her present greatness, her future safety. She knows, also, that Catholicism would have stifled in her bosom all the fertile germs which Protestantism has unfolded. England sees that Catholicism has done among the nations what she has done among the republics of South America; she sees the weakness of Portugal, the decline of Spain, the nothingness of Italy, the stationary condition of Austria; and, on the other hand, she sees Prussia soaring to high destinies, the progress of the United States towards immense power. And before this view of feebleness on one hand, and of greatness on the other, some priests, armed with breviaries and beads, would subdue Great Britain to the Pope! This ultramontanism which disgraces France, which puts Germany in commotion, which palsies the two peninsulas, is going to take refuge and entrench itself in England! No! not the Englishman will never more be a political slave nor a religious slave; neither slave to a king nor slave to a pope!"

These reflections are as just as they are well expressed. Nothing is more extravagant than the hope of the conversion of England to Popery. Let the Romish priests call upon the Virgin and the saints as much as they please. They will induce, perhaps, some few apostates, but the mass of the nation will always have towards them feelings of distrust and antipathy.

What honest and sensible man would not feel, indeed, disgust for the Romish Church, when he sees how it treats Protestants wherever it has the power? Look, for example, at the Waldenses of Piedmont. For ages these faithful Christians have defied the world by their patience and their perseverance.

After the wars of the French revolution and the victories of Napoleon, Piedmont was placed under a free government; they enjoyed the same religious, civil and political rights as other citizens. But in 1815 they fell back under the yoke of the king of Sardinia, and then the Popish clergy renewed against them their former tyranny. Unhappy spirit of Popery, which seems unable to exist without persecuting furiously its adversaries!

The Waldenses are excluded from all public employments in the states of the king of Sardinia. They cannot be magistrates, officers of government, nor teachers in colleges. They have certain limits fixed, within which to perform their worship, and cannot go beyond these severe penalties. They are required to observe the feasts of the Romish Church, and if they fail to do so, they are heavily fined for the benefit of Popish establishments. It is expressly forbidden to them to make any proselyte. The priests, on the contrary, have founded in these valleys institutions for the purpose of gaining over all they can entice. They try to entrap children, so that their unhappy parents are kept in continual alarms. These priests give money to the poor, to induce them to become Papists; they promise, with the same view, promotion to soldiers, relief from punishment to prisoners, &c. They forbid the Waldenses to hold property beyond the narrow limits of their territory, and do not allow them to be lawyers, physicians or surgeons, except among those of their own faith!

And observe that the Waldenses would be still worse treated, if they were not protected by England and by Prussia. Long ago the Jesuits would have banished them from the country of their fathers, or shut them up in the dungeons of the inquisition. But these fanatical monks are afraid of arousing the remonstrances of Protestant governments. You see still with what galling chains they oppress the Waldenses. Let, then, intelligent and honest men open their eyes to the intolerance of Popery, which abandons none of its bad practices, disavows none of its atrocious acts, renounces none of its wicked pretensions; and let sincere Catholics come out at last, shaking the dust off their feet, of a church which shocks the world by its superstitions and barbarity.

In some cases, however, Popery is constrained to recoil before the spirit of the age. So it happened lately in Bavaria; your readers are aware that, after 1838, the Bavarian government, instigated by the priests, ordered the Protestant soldiers to kneel before the consecrated host or the holy sacrament. This was an attempt against liberty of conscience. For why should I worship before a bit of bread? Why should I kneel before a gift box in which this bread is put? If Papists believe that the very person of God is contained in the holy sacrament, let them kneel! It is their right. But to force a Protestant, who rejects with contempt the doctrine of transubstantiation, to do the same thing is tyrannical and odious injury.

The Protestant consistory of Bavaria raised loud remonstrances, but in vain. The consistory of Munich made strong representations, but alike unsuccessfully. The general synods of Bayreuth and Anspach tried to discuss the subject, but they were hindered by the king's commissioners. Further, a venerable pastor, Mr. Retzbacher, having said in a sermon that the duty of a Christian is to refuse obedience to what is contrary to the word of God, was accused of high treason, suspended from his office, and condemned to a year's imprisonment. Many Protestant officers, seeing they could obtain no justice, left the army and gave up their military rank.

Such was the state of things in Bavaria till the 13th of December last. Remonstrances, petitions, protests, prayers, all were unavailing. Even the sons of the king pleaded in vain the cause of the Protestants. They had to yield to the preponderating influence of the Jesuits. Germany was deeply moved by this affair. The faculty of theology at Berlin published a memoir, in which they examined whether kneeling before the host was a thing to be done by us for us. The Protestant faith, at last, on the 13th of December, the king of Bavaria annulled, by a decree, all the former laws relative to this subject.

What was the cause of this righteous act? First, no doubt, the blessing granted to the prayers of the Bavarian Protestants, who displayed in these delicate circumstances as much courage as fidelity. Next, probably, the Jesuits were alarmed by the success of Rome and the Free Catholic Church. They were afraid of stirring up too strong an opposition among the laymen of their own communion, and yielded to the force of circumstances. Be this as it may, it is a victory carried by the principle of religious liberty, and we rejoice for our German brethren.

Another event which has much occupied the Protestants of this country, is the ecclesiastical

Congress now met in Berlin. When I shall have full documents on the subject, I will devote to it a special letter. Here, I will say but a few words.

Reformed Germany is agitated by important doctrinal and ecclesiastical questions. The Friends of Light, the Pietists, the men who occupy a middle ground, hold debates among themselves which draw the attention of men of the world. Besides, the appearance of Rome's sect increases the effervescence. In general, the Reformed churches of this country are dissatisfied with the constitution of the church and the forms of worship. In these circumstances, the king of Prussia thought proper to introduce change conforming to the wants of the present time. But not wishing to act alone, he sent an invitation to various Protestant States of Germany, to induce them to appoint delegates who should hold conferences at Berlin. This call was heard, and twenty-six States, great and small, are now represented in this sort of Protestant council. The free cities of Germany, and the duchy of Oldenburg, have alone refused to accept the invitation. The first conference took place the 5th of January last. Mr. Eichhorn, minister of worship, in the chair. The members of this Congress are almost all distinguished theologians or pastors, known by the services they have rendered to the cause of learning and piety. All doctrinal opinions, from rigid Calvinism to rationalism, are here represented.

The Augsburg Confession of Faith has been accepted as the foundation of the Conference, but with the condition that it be regarded rather as a pious testimony, than as a doctrinal rule. It would be difficult, in the present state of Germany, to impose strictly upon professors and pastors the confession of faith drawn up by Luther and Melancthon. The first basis being laid, three subjects will occupy, probably, the attention of the ecclesiastical Congress.

1. The theological instruction in the Universities. There exists now great disagreement between the professors of the same academy, and sometimes entire opposition. What one affirms, the other denies. Would it not be possible to establish a little more harmony, by not confiding the professor's chairs except to men who combine with their learning sound evangelical faith?

2. The establishment of a new ecclesiastical constitution. At present, the church institutions occasion numerous complaints. They are not in harmony with the opinions and manners of our age. The consistories have not allowed room enough for laymen to act. The superintendents or Bishops, (for several Lutheran churches still have Bishops,) do not constitute a solid hierarchy. The government possesses too much power in religious affairs; indeed, the State is master of the Church. In all quarters is demanded a more independent constitution for the Reformed communions. The conference at Berlin will therefore be instructed to examine, if it be not possible to modify existing ecclesiastical institutions, still having regard to old usages.

3. The reforming of religious worship. Many pious men in Germany believe that Luther, and especially Calvin, went too far in this respect. They blame the Protestant worship as too cold, too austere, and not speaking enough to the imagination and to the heart. They would have a better liturgy, more careful music, a greater variety in the services, churches more highly ornamented, amendments, in short, in all external forms. The ecclesiastical Congress will be instructed to see if it is possible to perfect divine worship without depriving it of that simplicity and gravity which are one of the glories of Protestantism.

All these questions deserve certainly to be discussed. They are important for the progress of the evangelical churches in Germany. But we ought not to expect much from public conferences in Berlin. When the civil government interferes in religious matters, it brings to them a spirit of domination and a worldly policy which suppress noble thoughts. To realize deep and lasting improvements, we must begin by separating church from state. The delegates of these Protestant governments cannot do. They will try then, to use our Lord's language, to sew a piece of old cloth upon a new garment. Such a result is hardly worth the trouble of convening formally this ecclesiastical Congress.

I am, &c., G. DE F.

MISSIONARY INCOME OF THE WESLEYAN METHODISTS.

The income of the Wesleyan Missionary Society for the past year, is stated in the London Watchman to have exceeded that of any former year, and to amount to the sum of one hundred and twelve thousand eight hundred and twenty-three pounds—upwards of six hundred thousand dollars! Of this amount more than four thousand four hundred pounds, some twenty odd thousand dollars, were contributed by the children in Christmas and New Year's offerings to the cause of Missions. This noble revenue puts the Society out of debt, and gives it a balance of upward of seven hundred pounds in favor of its operations for 1846. What an influential example does this furnish to American Methodists, whose numbers and means are so much in advance of the English Methodists. The secret of the matter is, that every minister on every circuit throughout the connection is awake to this great interest; and every member, man, woman and child, is a co-laborer with the ministry in carrying forward the great enterprise which has planted and keeps up missionary stations in every quarter of the globe. It is infinitely more than a mere point of honor; it is a point of conscience to do what they can for the world's conversion. It would be a noble resolution if the Methodists on this side the sea, in a country where wealth abounds, would determine to add four hundred thousand dollars to the several branches of the John Wesley family a round million of dollars. And would this be a jot too much for the credit and zeal of a church which claims to be by eminence, a Missionary organization? Would it be an offering too costly to Him who bought the church with his own blood?—an outlay too extensive for a world groaning to so great an extent as ours, with the curse of sin, darkened with gloom of ignorance and error? Would it impoverish any family, when God has graciously pledged himself that he will return four-fold into men's bosoms, whatever they consecrate to him with a sincere pity and an humble trust in his providence and promises? On the contrary, it is not saying too much to affirm that such an interest as this supposes, in the world's conversion, would be the signal of a general outpouring of heavenly influences upon the church. Her numbers would be doubled; her light would shine with a lustre which no controversy could obscure; her arm would be strong with the vigor, her heart with the zeal, of a ruling passion, stronger than death. And thus answering the high designs of heaven—shall we say it, being worth taking care of, as one of the most effective of God's agencies for the salvation of men, he would take care of her, making her walls salvation and her gates praise.—S. C. Advocate.

THE WALDENSES.

Were, from the first, distinguished by their missionary spirit. An unusual proportion of the brotherhood were called to be preachers of the Gospel, and, as few only were absolutely needed in the small territory occupied by them, they went off, two and two, into nearly all the kingdoms of Europe, "confirming the souls of disciples," and making converts to the faith. In addition to these ministers, there were many humble, pious persons, or itinerant merchants, who scattered the truth by carrying some letters of the Word of Life, which they engaged them when they found to be favorably disposed, to receive and read. The Waldenses have the honor of the missionary spirit of the Waldenses with the following beautiful verses, which appeared some years since in the London Christian Observer:—

THE WALDENSES.

O, lady fair, these silks of mine Are beautiful and rare— The richest web of the Indian loom, Which beauty's self might wear. And these pearls are pure and unadorned, And with radiant light they vie; I have brought them with me on a weary way: Will my gentle lady buy?

And the lady smiled on the worn old man, Through the dark and clustering curls Which veiled her brow as she bent to view His silk and glittering pearls; And she placed their price in the old man's hand, And lightly turned away: But she put on the wanderer's earnest call—"My gentle lady, stay!"

O, lady fair, I have yet a gem Which a purer treasure brings Than the diamond flash of the jewelled crown On the lady's brow of kings: A wonderful pearl of exceeding price, Whose virtue shall not decay: Whose light shall be as a pearl to thee, And a blessing on thy way!"

The lady glanced at the mirroring steel, Where her youthful form was seen, Where her eyes shone clear, and her dark locks waved Their clasping pearls between; "Bring forth thy pearl of exceeding worth, Thou traveller grey and old; And name the price of thy precious gem, And my pages shall count thy gold."

The cloud went off from the pilgrim's brow, Unhatched with gold or diamond gem, From his fading robe of pride: "Here, lady fair, is the pearl of price— May I prove as such to thee? Nay, keep thy gold—I ask it not— For the Word of God is free."

The hoary traveller went his way, But the girl he left behind Hath had his pure and perfect work On that high-born maiden's mind: And she hath turned from her pride of sin To the lowliness of truth, And given her heart to God In his beautiful hour of youth.

And she hath left the old girl's ways, Where an evil faith hath grown, The courtly knight of her father's train, And the maidens of her bow; And she hath gone to the Waldense vale, By lonely feet untrod, Where the poor and needy of earth are rich In the perfect love of God!

For the Herald and Journal.

CHRISTIAN EXPERIENCE.

The following letter was written by a female member of my charge, and sent to class meeting to be read by the leader, as she was confined to her room by a severe illness. May we all seek the same blessing which she has enjoyed for eight or ten years.

H. C. TILTON.

Very Dear Brethren and Sisters,—I rejoice to be permitted to tell you, that the Lord is my sun and shield, and that his glory continues to shine around me. But O how unworthy—how insignificant do I feel! I often adopt the language of the poet:—

"I loathe myself when God I see, And into nothing fall; Content if Christ exalted be, And God be all in all."

When I think what I was once, and whither I was bound, and what by the grace of God I am now, and what my present prospects are, my soul is filled with wonder, love and praise. The love of God, manifested in the salvation of such a worthless worm, is a spiritual sunbeam, which, shining upon my soul, covers to me my unworthiness, and melts my heart. Once I was an enemy to God—a rebel against his government—a slave to sin—an heir of hell. Soon I should have been where hope and mercy could never have reached me. The Lord of life and glory beheld me in this dreadful state.

"He saw, and (O amazing love!) He ran to my relief."

He stood between a justly offended God and my deeply polluted, guilty soul. He permitted and enabled me to wash in the all-atoning, all-cleansing fountain of his own blood. The great and terrible God, whose laws I had so grievously violated, laid aside his vengeance, smiled upon me, and owned me for his child. "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou hast comforted me by thy goodness." I am happy to impart to you, and to receive the same from you in return. Most of you are young; I am getting old; "time has me by the forelock;" I soon shall be done with the scenes of earth. God grant me pardon for misimproved time, and all my errors; and that you may improve your time better than what I have. Be more holy; more useful in the world; and may we all meet when time with us shall end in that eternity, which will be wholly employed in God's service with perfect hearts, and willing minds, undivided tongues in songs of praise to God and the Lamb, for ever and ever. Amen.

Calais, January, 1846.

BISHOP WHATCOAT.

From the Pittsburgh Christian Advocate.

Br. Hunter,—Perhaps the following brief account of the character, labors and death of Bishop Whatcoat, may be acceptable to your readers.—It is taken from the Journals of Bishop Asbury, vol. 3d, pages 201-2. The entry was made upon receiving the intelligence of Bishop W.'s death, which took place in the summer of 1806. Bishop Asbury says:—

"On my return, I found a letter from Dr. Chandler, declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years—a man of solid parts, a self-denying man of God; who ever heard him speak an idle word? When was guile found in his mouth? He had been 38 years in the ministry, sixteen years in England, Wales and Ireland, and twenty-two years in America; twelve years as Presiding Elder; four of this time he was stationed in the cities or travelling with me, and six years in the superintendency. A man so uniformly good, I have not known in Europe or America. He had long been afflicted with gravel and stone, in which afflictions, nevertheless, he travelled a great deal; three thousand miles the last year. He bore in the last three months exceedingly painful illness, with most exemplary patience. He died in Dover, on the 5th of July, and his mortal remains were deposited in the altar of the Wesleyan Dover Church. At his lying in state of the South Carolina Conference, I thought his time was short. I changed my route to visit him, but only reached

THE WALDENSES.

of the love and glory of God, that I could only sink away in the arms of Jesus, melted and overpowered. Celestial breezes from Canaan's lovely shore, seem at times to fan my soul; a heavenly atmosphere constantly surrounds me. My heart is full; I must leave off writing, and weep, and wonder, and adore. Glory! Hallelujah! Hallelujah! Glory!

For the Herald and Journal.

TIME.

HOW CAN A MINISTER BEST EMPLOY HIS TIME?

We answer, by serving God with all his heart, every moment of his life. In order to do this, he must rightly divide his time. There has been different methods of dividing time. Some, anciently, divided it thus: eight hours for labor, eight for meals, recreation and rest, and eight for religious purposes. Suppose we say six hours each day for visiting from house to house, ten hours for writing, meditation and prayer, six hours for sleep, it will not be a bad division. If we could carry out this rule day by day, we should do well; but it is nearly or quite impossible so to do in this part of the work. Ministers, frequently, are obliged to be up until a late hour, then they must generally rise late; every thing is behind hand and out of place; the day is hurried through; little or nothing is accomplished by rule. If they have families, they must be steward, class leader, man and boy, as well as pastor and preacher, or freeze and starve. When they should be attending to their appropriate work, they have to pick up wood and provisions, go of errands, &c., &c.; much time is thus wasted. If unmarried, they are so frequently changing places, and living in so irregular a manner, as to prevent their doing as they would otherwise do; so that, instead of living by rule, we can hardly live at all. What is to be done? The only thing we can do is, to do the very best we can. Rise early; begin our devotions by or before the daylight; get our souls filled with the love of God, before we eat our breakfast; improve each moment as it flies, according to the best of our judgment; be sure not to be idle; read all we can; meditate, think, digest, and write down our thoughts; pray without ceasing in our hearts, and frequently in our closets, with all the families we can; make story talks generally, among the people; make religion the whole business of life, and try to improve well your time and talents; "keep all the words in the Bible, early and late," says Dr. Clarke, so that none but changes exercises often; this will invigorate soul and body. Look out for health; many of our young preachers destroy their health in the five first years of their labor, if not destroyed before. Long and tedious study, done in a warm room without fresh air, and powerful exercise, weakens the body, destroys the health, brings on a thousand diseases, and lays the foundation for premature death. The harder the study, the more exercise and air is required; using the arms especially, is necessary. If you walk, be sure to walk fast; if you work, work in earnest; do it until you perspire freely and become fatigued—cool off moderately. This will carry off the morbid matter collected in the system, especially around the stomach, lungs, &c.; warm up the system; set the blood in rapid motion; give appetite, digestion and rest; keep off dyspepsia, debility, &c. Go to bed early; rise, as usual, before, early and late. Says Dr. Clarke, "and in a little time you will have formed the habit of going immediately to sleep when you lie down, and of having but one nap. Beware of the midnight lamp; by it you may have more light in your head for a season, but you cannot see out of it without artificial eyes; our sleep before midnight is the best; our morning hours for study. This may look like digression from the subject; but if health and sight are gone, we cannot improve, we can only linger out time, in expectation of life, health and sight in heaven. Let me say, to close these remarks, that by studying nightly, setting up late, talking and singing verses, frequently after teaching long, loud and rapid speaking, laying late in bed, &c., I soon destroyed my health. Twenty-four years ago, I was almost blind and dead—worn out, as we call it. I changed, since then, altogether my habits; slept by night, studied by day, used exercise and air, took care of my health, moderated my voice, &c., and now by God's blessing, I have comfortable health, can preach oftener, longer and louder enough, with greater ease than then; where I could walk one mile then, I can walk two now; as can nearly as well with the naked eye now as ever, though the snows of fifty-seven winters have nearly passed over my head. Scores of young men who entered the field since I did, are now dead and gone, or used up, while by God's mercy I live, and can do a day's work by his grace, in the vineyard of the Lord.

My dear brethren, I am glad to meet with you, and I am happy to impart to you instruction, and to receive the same from you in return. Most of you are young; I am getting old; "time has me by the forelock;" I soon shall be done with the scenes of earth. God grant me pardon for misimproved time, and all my errors; and that you may improve your time better than what I have. Be more holy; more useful in the world; and may we all meet when time with us shall end in that eternity, which will be wholly employed in God's service with perfect hearts, and willing minds, undivided tongues in songs of praise to God and the Lamb, for ever and ever. Amen.

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TIME.

HOW CAN A MINISTER BEST EMPLOY HIS TIME?

We answer, by serving God with all his heart, every moment of his life. In order to do this, he must rightly divide his time. There has been different methods of dividing time. Some, anciently, divided it thus: eight hours for labor, eight for meals, recreation and rest, and eight for religious purposes. Suppose we say six hours each day for visiting from house to house, ten hours for writing, meditation and prayer, six hours for sleep, it will not be a bad division. If we could carry out this rule day by day, we should do well; but it is nearly or quite impossible so to do in this part of the work. Ministers, frequently, are obliged to be up until a late hour, then they must generally rise late; every thing is behind hand and out of place; the day is hurried through; little or nothing is accomplished by rule. If they have families, they must be steward, class leader, man and boy, as well as pastor and preacher, or freeze and starve. When they should be attending to their appropriate work, they have to pick up wood and provisions, go of errands, &c., &c.; much time is thus wasted. If unmarried, they are so frequently changing places, and living in so irregular a manner, as to prevent their doing as they would otherwise do; so that, instead of living by rule, we can hardly live at all. What is to be done? The only thing we can do is, to do the very best we can. Rise early; begin our devotions by or before the daylight; get our souls filled with the love of God, before we eat our breakfast; improve each moment as it flies, according to the best of our judgment; be sure not to be idle; read all we can; meditate, think, digest, and write down our thoughts; pray without ceasing in our hearts, and frequently in our closets, with all the families we can; make story talks generally, among the people; make religion the whole business of life, and try to improve well your time and talents; "keep all the words in the Bible, early and late," says Dr. Clarke, so that none but changes exercises often; this will invigorate soul and body. Look out for health; many of our young preachers destroy their health in the five first years of their labor, if not destroyed before. Long and tedious study, done in a warm room without fresh air, and powerful exercise, weakens the body, destroys the health, brings on a thousand diseases, and lays the foundation for premature death. The harder the study, the more exercise and air is required; using the arms especially, is necessary. If you walk, be sure to walk fast; if you work, work in earnest; do it until you perspire freely and become fatigued—cool off moderately. This will carry off the morbid matter collected in the system, especially around the stomach, lungs, &c.; warm up the system; set the blood in rapid motion; give appetite, digestion and rest; keep off dyspepsia, debility, &c. Go to bed early; rise, as usual, before, early and late. Says Dr. Clarke, "and in a little time you will have formed the habit of going immediately to sleep when you lie down, and of having but one nap. Beware of the midnight lamp; by it you may have more light in your head for a season, but you cannot see out of it without artificial eyes; our sleep before midnight is the best; our morning hours for study. This may look like digression from the subject; but if health and sight are gone, we cannot improve, we can only linger out time, in expectation of life, health and sight in heaven. Let me say, to close these remarks, that by studying nightly, setting up late, talking and singing verses, frequently after teaching long, loud and rapid speaking, laying late in bed, &c., I soon destroyed my health. Twenty-four years ago, I was almost blind and dead—worn out, as we call it. I changed, since then, altogether my habits; slept by night, studied by day, used exercise and air, took care of my health, moderated my voice, &c., and now by God's blessing, I have comfortable health, can preach oftener, longer and louder enough, with greater ease than then; where I could walk one mile then, I can walk two now; as can nearly as well with the naked eye now as ever, though the snows of fifty-seven winters have nearly passed over my head. Scores of young men who entered the field since I did, are now dead and gone, or used up, while by God's mercy I live, and can do a day's work by his grace, in the vineyard of the Lord.

My dear brethren, I am glad to meet with you, and I am happy to impart to you instruction, and to receive the same from you in return. Most of you are young; I am getting old; "time has me by the forelock;" I soon shall be done with the scenes of earth. God grant me pardon for misimproved time, and all my errors; and that you may improve your time better than what I have. Be more holy; more useful in the world; and may we all meet when time with us shall end in that eternity, which will be wholly employed in God's service with perfect hearts, and willing minds, undivided tongues in songs of praise to God and the Lamb, for ever and ever. Amen.

Calais, January, 1846.

BISHOP WHATCOAT.

From the Pittsburgh Christian Advocate.

Br. Hunter,—Perhaps the following brief account of the character, labors and death of Bishop Whatcoat, may be acceptable to your readers.—It is taken from the Journals of Bishop Asbury, vol. 3d, pages 201-2. The entry was made upon receiving the intelligence of Bishop W.'s death, which took place in the summer of 1806. Bishop Asbury says:—

"On my return, I found a letter from Dr. Chandler, declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years—a man of solid parts, a self-denying man of God; who ever heard him speak an idle word? When was guile found in his mouth? He had been 38 years in the ministry, sixteen years in England, Wales and Ireland, and twenty-two years in America; twelve years as Presiding Elder; four of this time he was stationed in the cities or travelling with me, and six years in the superintendency. A man so uniformly good, I have not known in Europe or America. He had long been afflicted with gravel and stone, in which afflictions, nevertheless, he travelled a great deal; three thousand miles the last year. He bore in the last three months exceedingly painful illness, with most exemplary patience. He died in Dover, on the 5th of July, and his mortal remains were deposited in the altar of the Wesleyan Dover Church. At his lying in state of the South Carolina Conference, I thought his time was short. I changed my route to visit him, but only reached

STATE OF THE ENGLISH METHODIST BODIES.

It appears that Dr. Campbell, Editor of the Christian Witness, (a London Congregational Magazine), has lately been showing the declining state of the Nonconformist bodies in England. The following is his sad account:—

The New CONNEXION METHODISTS adopted, at their last Conference, the following resolution: "That the Conference deeply deplores the decrease in our numbers during the past year, and feels that the event ought to be regarded as a source of deep abasement and sorrow before God. The Conference having directed its anxious attention to the painful subject, deems it expedient that our respected Superintendents should, as early as possible, bring the matter before the leaders and quarterly meetings, for their searching inquiry and prayerful consideration; and the Conference would also especially and affectionately exhort the officers of our churches cordially to co-operate with their ministers in devising and carrying out such measures as, under the Divine blessing, will restore the prosperity of our Zion, and cause both ministers and people to rejoice together."

Of the Wesleyan Methodist Association the cautious and faltering language of the following resolution but too plainly indicates the real condition. "The assembly took into their careful consideration the state of the Connexion, as indicated by the number of members returned from the respective circuits. It appeared that in thirty-two circuits there has been some increase in the number of church members, and that in thirty-three circuits the number of members had decreased. The representatives from circuits in which the societies had decreased

RESOLUTIONS
OF THE NEW ENGLAND CONFERENCE.

ON BENEVOLENT OPERATIONS.
The various and great interests connected with the benevolent operations of the day, render it a subject more solemn and imposing than at any former period. The wants of the benighted and wretched in the ends of the earth; the demands for young men of education; the need of preachers to occupy these opening fields; above all, the pressing wants of superannuated ministers, worn out in the service of the church, are subjects of sufficient magnitude to enlist the sympathies and stimulate the energies of both preachers and people, therefore—

Resolved, 1. That although other societies have great demands on our liberality, the *Preacher's Aid Society* should have priority of all others; and believing that the weary and aged feeling of our people will warrant the effort, we pledge ourselves to obtain, if possible, an average of ten cents per member the coming year for this object.

Resolved, 2. That the time of our benevolent collections be as follows:—
Collections for the Bible cause in the month of June; Sabbath School Union of the M. E. Church, in July; Wesleyan Education Society in September; Biblical Institute in December; Ministerial Society in January; Preachers' Aid Society in March.

SABBATH SCHOOL RESOLUTIONS.
1. As a satisfactory arrangement has been entered into between the publishers of the Sabbath School Advocate and the Sabbath School Messenger, according to a previous resolution of the Conference, by which the latter has been merged into the former, therefore—

Resolved, That each pastor use his influence and personal exertions to carry out the proposed plan, and secure the introduction of the Advocate into the schools connected with the several churches; and that we do most earnestly request all our people to patronize our own Sabbath School periodicals, in preference to any other.

Resolved, That the efforts of the Corresponding Secretary of the Sabbath School Union of the M. E. Church, to secure an adequate and suitable library for our Sabbath Schools, merit our warmest commendation, and that we recommend to the officers of our schools to replenish their lists with these new and interesting volumes issued from our own Union.

Resolved, That while we would express unfeigned thanks to Almighty God for the success which has already crowned the efforts of those engaged in the Sabbath School, we at the same time feel that the period has come when our movements in this important instrumentality should be more aggressive, and its benefits be more generally distributed among the thousands in our country who are now growing up in vice, and without proper moral and religious training.

Resolved, That we look upon the Sabbath School Union of the M. E. Church, and the efforts now made by its managers to increase its efficiency with unqualified approbation, and commend it still to the confidence and annual pecuniary support of our churches.

BOARD OF MANAGERS OF THE SABBATH SCHOOL UNION, auxiliary to the S. S. Union of the M. E. Church.

President, Bishop Waugh.
Vice President, D. S. King.
Secretary, E. K. Peirce.
Treasurer, E. A. Mudge.

Board of Managers.—Charles K. True, Charles Adams, George Landon, Loranus Crowell, Amos Walton, Lorenzo R. Thayer.

ON SLAVERY.
1. Resolved, That we believe that holding and using human beings as property, and thus degrading those whom God made but "a little lower than the angels," to the condition of brutes and things, is a complicated sin; involving man-stealing, oppression, robbery, extortion, and other great crimes, and ought to be regarded as one of the most flagrant outrages upon the inalienable rights of humanity.

2. Resolved, That slave-holding having been commenced in violation of every principle of right and justice between man and man, can be continued only by a continuance of the wrong in which it commenced; therefore, the fact of slaves being found in the possession of members of the church, should be regarded as *prima facie* evidence of a complicated sin; involving man-stealing, oppression, robbery, extortion, and other great crimes, and ought to be regarded as one of the most flagrant outrages upon the inalienable rights of humanity.

3. Resolved, That efforts made to conciliate slave-holding friends and members of our church, who can free their slaves and will not, and thus retain them in our fellowship, is both improper and impolitic, as it is calculated to perpetuate slavery in the church, and thus impose a painful and exciting duty upon that portion of her members who cannot and will not live in church-union with persons engaged in this unchristian practice, without employing all proper measures to reform them, and extirpate the great evil they cherish and defend.

4. Resolved, That while the present aspect of the anti-slavery cause in the church demonstrates the efficiency of our measures, they furnish the strongest reasons possible for faithful adherence to our principles and continuance in their propagation, and we do not fairly be construed into an apology for the suspension of our efforts; and therefore, while we sympathize with brethren situated near the line of division between the M. E. Church and the Church South, and would carefully avoid anything which unnecessarily to embarrass their Christian endeavors, we cannot suffer our sympathies to carry us so far as to allow this great evil to be retained, nursed and defended in the bosom of the church, without reiterating our most sincere and solemn protest against it.

From the Christian Advocate and Journal.

PROVIDENCE CONFERENCE.

The following report was read in the Providence Conference by the Rev. Mr. Othman, Presiding Elder of Sandwich District, when he was called upon for the statistics of his district. We were struck with the propriety of the plan of arrangement and the speciality of the details, and solicited a copy for publication as an example worthy of imitation. The request was granted, rather reluctantly we thought, and only yielded to our importunity, the report having been made only for the information of the Bishop and Conference.

Sandwich District, April, 1846.

Number on trial,	422
in full communion,	4096
Total,	4518
local preachers,	18
deaths of members,	39
withdrawn,	39
expelled,	8
conversions,	161
additions,	184
increase,	70
sauvations,	65
who enjoy perfect love,	129
Class papers duly marked—the proportion 19 to 38, or one half.	
Number who willfully and habitually neglect class,	179
Number who neglect the Lord's supper,	60
family worship,	91
Missionary prayer meetings held in 19 out of 38, or one half of the charges.	
Money for missions,	\$ 1073 25
Preachers' Aid Society,	142 42
Bible and Tracts,	91 76
Sunday S. Union of the M. E. Church,	35 62
Amount estimated for support of preachers,	11,021 00
Amount paid on the estimates,	10,283 67
Deficiency,	737 33
Love-feast tickets used in only 2 stations out of 38.	
Number of sabbath schools,	44
superintendents,	52
expelled,	4
teachers,	468
scholars,	3160
conversions in S. schools,	48
Increase of pupils,	335
Money raised for school (Prov. C. Acc.)	\$ 367 48
Money raised for missions,	79 30
Total amount of missionary money,	1152 53
Prayer meetings held for school, in 6 out of 38 appointments.	
Number of meeting houses deeded according to Discipline,	30
Debts on meeting houses, (8 houses),	3168 00
parsonages, (2),	700 00
Number of societies having preachers' furniture 25, (houses partly furnished),	755 50

HERALD AND JOURNAL.

WEDNESDAY, MAY 30, 1846.

WAR WITH MEXICO.

As the extraordinary news from Matamoros did not arrive till our last paper was going to press, we gave them but a reference to it, and therefore detail it at length this week, bringing it down to the latest arrival. A universal excitement prevails, and we are compelled to make nearly every thing else on the third page give way to the all-absorbing subject. Our country is, for the third time, in actual war with a foreign power. Let Christian citizens look incessantly to the God of hosts, that he would overrule the crisis for his own glory and the good of the continent, and especially that he would mitigate and hold in check the terrible evils attendant on military conflicts. The wrath of man shall praise him, and the remainder of wrath he can restrain. Christian ministers will especially find it necessary, during this excitement, to guard well the interests of the church. The public mind will be diverted from religious matters, immorality will break forth on the right and on the left, unless we redouble our diligence. Let us, by calling upon God, throw ourselves with more energy than ever into our spiritual warfare, preaching, praying, visiting from house to house, and after all is done, trusting in God without despondency or fear.

SOUTHERN GENERAL CONFERENCE.

We continue this week the reports from the Southern General Conference, condensed from the N. Y. Commercial Advertiser.
Petersburg, Va., May 5.—The Conference opened this morning in the usual way, the senior Bishop presiding. Bishop Andrew came in at the opening, but only remained a short time, being too feeble to tarry through the session.

The Rev. Edward Stevenson, of Louisville, presented a memorial that the proposed Book Concern be located at that place.

A memorial was also presented for the location of the Book Concern, at Athens, Geo. Both were referred to the finance committee.

The president said he had received an official communication from the book agents in New York, which the secretary read.

Bishop Soule presented a copy of the remarks made by him on Saturday, agreeably to the resolution then offered. The substance was communicated to you yesterday. The following, I believe, is an addition—it is the closing sentence—

"And now, acting with strict regard to the plan of separation, and under the solemn conviction of duty, I formally declare my adherence to the Methodist Episcopal Church South; and if the Conference receive me in my present relation to the church, I am ready to serve them according to the best of my ability."

In conclusion, I indulge the joyful assurance, that although separated from our northern brethren by a distinct Conference jurisdiction, we shall never cease to treat them as "brethren beloved," and cultivate those principles and affections which constitute the essential unity of the Church of Christ.

Dr. Winans remarked that as Bishop Soule no doubt from motives of delicacy, had failed to name the members who were to constitute the committee of adherence, he would move the appointment of a committee by election by the Conference, which motion was carried; and Dr. Bascom and Dr. Winans, were elected to constitute that committee.

The Rev. Dr. Green remarked that he did not like the reference of the letter from the Book Agents to the finance committee. That committee was already burdened with duties heaped upon them, and the communication from New York was of that important character, that it required immediate action; it should be responded to, and remonstrated against. If it remained with the finance committee, and was taken up in order by that committee, so much time would elapse before reported on, that the agents will take it for granted that we have nothing to say in reply.

Dr. Bascom hoped the committee would act on the subject without delay. He was not in favor of a remonstrance; he would present objections in the shape of a brief protest.

After some further discussion, a motion was offered to reconsider the vote by which the communication was referred to the finance committee. On counting the vote, there were 37 in favor of reconsidering, and 37 against it. The president decided against the motion, and so the matter rests with the finance committee.

CHARGES AGAINST THE EPISCOPACY.

The Rev. Dr. Bascom then offered the following resolution, which was unanimously adopted.

Resolved, That the committee on Episcopacy be instructed to institute special inquiry into the character and grounds of the charges, so repeatedly preferred by the editors and correspondents of the Western Christian Advocate and the Christian Advocate and Journal, against Bishops Soule and Andrew, to the effect, that they have in numerous instances, not only constructively infringed, but grossly violated both the spirit and the letter of the General Conference plan of separation in appointing ministers to border charges, stations, or societies, where the people or members of the church had not adhered South, by a vote of the majority, as directed by the General Conference; and that said committee report the result of such inquiry to this Conference during its present session.

The Conference then adjourned.

Wednesday, May 6.—The Conference was opened this morning at the usual hour, by the Rev. Dr. Capers. Both Bishops were present—the junior Bishop presiding.

After some minor affairs had been disposed of, reports from committees were called for, when Dr. Capers, as chairman, presented the report on

MISSIONS.

The committee have followed the rules which now govern the old Society in New York, changing the same so far as to make them conform to the new organization South. There are some additions in the proposed constitution, which I think are improvements. One is the appointment of a financial secretary to travel extensively in the bounds of the Southern Conference; another is to make the missionary cause stand forth in the most prominent manner; making it the duty of the Presiding Elders, at the first quarterly organization, to attend to the appointment of missionary class collectors, and take such other measures as are pointed out, which have so greatly aided the receipt of funds, the past year. Auxiliaries are to be brought into close proximity with the parent society, and efficient aid will be received from each.

BOOK CONCERN.

The Rev. Dr. Smith, from the finance committee, made a report recommending the establishment of two book concerns. One in the East, the other at the West.

The report was laid on the table for the present.

DISCIPLINE OF THE CHURCH SOUTH.

The Rev. Dr. Wightman presented a report from the committee appointed to consider and report on the discipline. This document produced more discussion than any that have been considered. The report was laid on the table.

A member now said he was anxious that the reports on missions and discipline should be printed, so that members might have an opportunity to be acquainted with them, in all their details, which could not be done while remaining on the table of the Secretary.

The Secretary was opposed to the printing of the latter document.

The Rev. Mr. Bayle, of St. Louis, was opposed to printing. He had no doubt that Dr. Elliott and Dr. Bond had agents here, who were taking notes, and who would furnish to each this report if printed.

Rev. Mr. Lee, editor of the Richmond Christian Advocate, promised, that if the Conference authorized the report to be printed in his office at Richmond, he would guarantee that not a copy should go to any one but members of Conference, and then the responsibility would rest on them.

Rev. Mr. McFerrin, editor of the S. W. Christian Advocate, opposed the printing. Mr. Campbell spoke strongly in favor.

The question on printing was now called for from all quarters and lost.

THE BOOK CONCERN.

Dr. Capers rose to ask from the chairman of the finance committee, what is meant by the term "Book Concern;" he would be gratified to know.

Dr. Smith. The term which the committee adopted has no particular allusion to plan. It may be an agency, or an establishment of our own. In any case, a book establishment of some kind in the East or West, or both.

Dr. Capers. I am satisfied with the explanation. We are bound to furnish our own people with books, not to let Br. Lane, however we love him, furnish them.

After a few remarks from the Rev. Mr. Sehon, the report of the finance committee on the Book Concern—which had been laid on the table—was taken up and unanimously adopted.

REPORT ON MISSIONS.

This report was now called up and read by sections, and passed upon with very little debate.

Thursday May 7.—Dr. Winans reported from the committee on Episcopacy a recommendation that two additional Bishops be created.

Rev. Mr. Drake moved the acceptance of the report; and farther that the Conference proceed forthwith to the election.

Bishop Soule suggested that the proper course was to take the question on the report as presented.

Dr. Smith, under a solemn sense of duty, could not allow the question to be put until he had made a few remarks. He was opposed to the appointment of a sufficient number; but at present he saw no moral prospect of prizing the church, as regards the Episcopacy, as he was anxious to see it. To appoint two, was only increasing the evil, and an improper expenditure of money.

If the Conference are desirous to have an efficient Episcopacy, they must be placed under circumstances that will enable them to become acquainted with the entire work, or field of action; they may then be enabled to appoint the several preachers to their respective stations, as the Episcopal office requires.

By the proposition from the committee, the Conference are required to take two men from their present employment and place them in the Episcopal chair. You will then have four; even then it is not in the nature of things for them to do the duties properly belonging to the office.

There are many at this day who had never seen a Methodist Bishop, and difficulties have occurred, and serious ones, in Virginia, which might have been settled, if it had been practicable to have a Bishop near us. This state of things has caused difficulties, even greater than the separation.

Rev. Mr. McMahon. It is too late in the day to attempt to do away with Episcopacy. It was his privilege to be ordained by Bishop Asbury, whom he dearly loved. He also knew those who were associated with him, and he declared that although their labors were abundant, he believed the present superintendents preached as often as their predecessors.

Rev. Mr. McFerrin. The remarks made by Dr. Smith, have a tendency to cast a reflection on the superintendents.

The Bishop hears what the Presiding Elders have to say on the qualifications of each preacher in their districts, and then the matter is left with the Bishop. Hereafter all the Bishops, except one, resided at the North. Now we propose to have four without our own bounds. Under former circumstances, our good superintendents would not come among us in the summer; but the case hereafter will be otherwise. We are all accursed.

Dr. Longstreet moved to strike out the "two," and insert "one."

Dr. Smith said, if we are to have an addition, he preferred one to two, unless the incumbents could make themselves useful. As the Episcopacy is constituted, we have enough at present. It might, however, be proper to have one additional, not more.

He loved Episcopacy—Methodist Episcopacy, but he wanted to place it upon such a footing, that all sections of the work may derive advantage from it.

Rev. Mr. McFerrin. I did not wish to make a speech to glorify Episcopacy; it is my intention, however, to defend it when assailed. I never make speeches either to glorify myself or the Episcopacy.

Dr. Smith explained. He wished a good and efficient system.

Mr. McFerrin continued. I affirm that the last speaker has asserted things which he cannot sustain. Talk about there not being an efficient superintendency—let him look at the great labors they perform, the thousands of miles they travel, the general superintendence of the entire work.

The motion of Dr. Longstreet was then negatived, and the report recommending two additional Bishops was adopted.

A motion was then made by the Rev. Mr. Drake, that the Conference proceed forthwith to the election. Adopted.

Another motion, that a season of prayer be observed before the election, and that Bishops Soule and Andrew lead in addressing the throne of grace, was adopted.

TWO BISHOPS FOR THE METHODIST CHURCH SOUTH.

There were two ballottings; the first resulted as follows:—

Rev. Wm. Capers, D. D., of South Carolina, 38
Rev. Robert Payne, D. D., of Tennessee, 37
Rev. Henry B. Bascom, D. D., of Kentucky, 31
Rev. Geo. F. Pierce, D. D., of Geo., 17
Rev. Wm. Winans, D. D., of Miss., 12
J. Early, T. Drake, S. Parks, S. Dr. Smith, 5; Dr. L. Pierce, 4; Wightman, Crouch, Brock, Green, Sehon and Hambs, each one.

There being no choice, the Conference proceeded to ballot a second time, with the following result:

Rev. Wm. Capers, D. D., of South Carolina, 56
Rev. Robert Payne, D. D., of Tennessee, 56
Rev. Henry B. Bascom, D. D., of Kentucky, 39
Rev. Geo. F. Pierce, T. J. Early & Drake, Hambs, Wightman, Sehon, Green, Dr. Smith, each one.

The presiding officer then declared William Capers, D. D., and Robert Payne, D. D., duly elected Bishops of the Methodist Episcopal Church South.

The Rev. Dr. Bascom reported a response to the remarks of Bishop Soule made on Saturday, on his assuming the duties of the chair.

Friday, May 8.—To-day commenced in the usual way; both Bishops present; Dr. Capers reported a plan for evangelizing the people of color; it was referred to the committee on missions.

Rev. A. Dibsall, of Va., offered a resolution authorizing the Bishops, at the request of the Virginia Conference, to appoint a chaplain for the University of Virginia.

Bishop Soule was in favor of sending chaplains wherever they were asked for; yet he was opposed to such frequent alterations in the discipline.

Dr. Smith had no objection to the suggestion of Bishop Soule. He regretted to see the hands of the Bishop tied up as they now are. There ought to be more latitude given there.

Dr. Bascom was of opinion that the object might be obtained by a single resolution. Mr. Early concurred with Dr. Bascom.

Dr. Smith moved that the Bishops be authorized to make the appointment of chaplain for the University when asked to do so by the Virginia conference.

Dr. Longstreet thought there might be other institutions similarly situated, and moved an amendment giving general powers to the Bishops.

After some further discussion, the resolution of Dr. Longstreet was withdrawn, and the original resolution, authorizing the Bishops to appoint, was adopted.

Rev. Mr. Brush, of Kentucky, offered a resolution instructing the committee that in the proposed Book of Discipline, the chapters and sections shall be so arranged, as to do away the ambiguity of the present discipline. Resolutions adopted.

THE HYMN BOOK.

On motion of Rev. Whiteford Smith, of S. C., the resolution in reference to the hymn book was taken up. The mere appointment of the proposed committee, does not look altogether to a reprint of the present hymn book; that might lead to some difficulty on the question of copy right. Besides, if that could be done, by the consent of all parties, the New York Concern, having plates, &c., could flood the country at prices that would defeat the object intended—a supply of standard works by ourselves. We must have a revision.

Rev. Mr. Bryant was anxious that the resolution might be again ordered on the table; no good can result from its passage.

Rev. Dr. Drake did not suppose it was intended to act upon the matter at this Conference, further than to leave it to the proposed committee.

Rev. Thomas O. Summers, of Ala., gave an interesting statement of the origin of the Methodist hymn book, tracing it down to the latest revision with the addition of the supplement. He regretted there were not such men as Wesley, and Watts and Montgomery, to do the work of revision; but revision there must be, or we should be soon, if not already, far in the rear of the Presbyterians and Baptists.

Dr. Smith said the last speaker had given him more knowledge of poetry than he ever had before.

Dr. Longstreet was in favor of submitting the revised hymns for the approbation of the Bishop.

After some further remarks by members, the amendments were withdrawn, and the original resolution for the appointment of a special committee was adopted.

The following resolution, offered yesterday by Dr. L. Pierce, was taken up.

Resolved, That a committee of five be appointed with instructions to digest and bring forward as early as possible, a plan for raising money for the support of all the benevolent operations sustained by the M. E. Church South.

The following gentlemen constitute the committee: Dr. Pierce, Messrs. Hamilton, Sehon, Early, Wightman.

The Rev. Mr. Crowder, in the absence of the chairman, made a report from the Episcopal committee in reference to the salary and expenses of the Bishops; it was laid on the table for the present.

The report from the committee on itinerancy was called up and acted on. It recommended first, the repeal of that part of the discipline which permits the Bishops to station the ministers in New Orleans, without regard to the length of time; secondly, it recommends the repeal of the act of the last General Conference, providing that Presiding Elders who have served four years in any district, shall not be eligible for re-appointment to the same district, until the expiration of six years from the close of their last appointment.

After debate on the first proposition, it was ordered to lie on the table until the return of Dr. Winans from New York, as that gentleman was well acquainted with the subject.

On the second, to do away with the six years restriction, a long debate ensued. Rev. Mr. Campbell was opposed. Rev. Mr. Evans was opposed to the repeal, because the rule passed in 1844 was a measure recommended by the board of Bishops at the last General Conference. It was the South and West that then carried the measure now complained of.

Rev. Mr. Crouch. This is another encroachment on the discipline, which will give us trouble.

Rev. Mr. McFerrin opposed it. In 1844 the West fought hard for its adoption, and now we are called on to repeal it.

Rev. Dr. Smith asked the reason why the General Conference were not willing to trust the whole matter in the hands of the Bishops.

Bishop Andrew rose to explain. There are great difficulties experienced in new Conferences under the present rule. In the old Conferences it is an easy matter to find suitable men to fill the office of Presiding Elder. We often should be glad to send a man back to a district before the six years expire, but under the existing rule our hands are tied. The Bishops were in favor of the six years rule as applying to the large Northern and Eastern cities, but the case is very different in new Conferences.

The question was then called for, and the recommendation of the committee, to strike out the six years, adopted.

Rev. Mr. Drake moved the expulsion from the discipline of the rule which forbids preachers being stationed more than four years in certain places.

The Rev. Dr. Bascom remarked, by way of caution, that we had given a pledge that no change in discipline, not necessary in the nature of things, should be sought after, and referred to the declaration agreed on at Louisville.

Dr. Smith considered himself free from the North, and in a situation to adopt any measure for the general good.

The resolution was laid on the table, and the Conference adjourned.

MISSION TO CHINA.

Saturday, May 9.—Dr. Capers, from the committee on missions, reported in favor of sending immediately, two missionaries to the empire of China. The report concluding with a resolution praying the Bishops to make the appointments forthwith.

The resolution was laid on the table for a time, but subsequently taken up and unanimously adopted. I understand the appointments will soon be made.

MISSION TO THE JEWS.

Dr. Capers, from the same committee, reported in favor of appointing a mission to the Jews, whenever it shall be thought expedient on the call of an Annual Conference. It was laid on the table; subsequently taken up and adopted.

PEWED CHURCHES.

Dr. G. F. Pierce, from the itinerancy committee, reported a resolution, requesting the committee on preparing a "pastoral charge," to take special notice in their address, of the growing practice of building churches, and selling the pews. The report strongly recommends keeping the seats free, as was customary in former times.

Dr. Smith spoke in a very animated manner against the introduction of the subject.

Bishop Soule read the report already in the discipline on the subject. Several others spoke on the question, and the report was recommitted. It was subsequently reported, and finally laid over until Monday.

BOOK CONCERN, NEW YORK.
The report was unanimously adopted, and a copy ordered to be transmitted to New York.

The Rev. Mr. McFerrin, from the committee, reported on the memorial of the Church in Maysville, concluding with a resolution calling upon the Annual Conferences in the Church South, to collect \$100 in each Conference, to defray the expenses incurred, or that may be incurred, by the members in that place, in the defence of their rights. Adopted.

SABBATH SCHOOLS.

The Rev. Mr. Linn offered a resolution to refer to the committee on Sabbath Schools, the expediency of forming a Sabbath school union for the South, the publication of a periodical, and suitable Sunday school books. It was adopted.

THE HYMN BOOK.

Bishop Soule asked whether it was the wish of Conference, that the committee to be appointed for the revision of the hymn book, be instructed to report during the session of the Conference, or whether they shall be clothed with full power to go on, complete the book, and print it for Conference.

Rev. Mr. Drake moved that the committee be clothed with full power to revise and publish.

The resolution of Mr. Drake was adopted, so a new hymn book will soon be printed.

The Conference then adjourned to Monday.

Dr. Smith spoke in a very animated manner against the introduction of the subject.

Bishop Soule read the report already in the discipline on the subject. Several others spoke on the question, and the report was recommitted. It was subsequently reported, and finally laid over until Monday.

BOOK CONCERN, NEW YORK.
The report was unanimously adopted, and a copy ordered to be transmitted to New York.

The Rev. Mr. McFerrin, from

Late intelligence for

BOSTON PRODUCE MARKET.
From the Massachusetts Ploughman.
[Wholesale Prices Inside Quincy Market.]

BEEF, PORK, LARD, &c.	
Mess Beef, bbl.	Ohio Mess, 11 50 a 12 00
cash price, 8 50 a 9 00	do Prime, 9 50 a 10 00
Navy Mess, 8 00 a 8 50	Boston Lard, in
No. 1 do 7 50 a 8 00	barrel, 7 1/2 a 8
Pork, Boston ex.	Ohio do 7 a 7 1/2
	do 6 15 00

Butter, clear,	13 50	14 00	Butter, fine,	8 50	8 50
Ohio ex. cl.	13 50	14 00	Ohio do.	7 50	8 00
do clear,	12 50	13 00	Tongues, lbl.	18 00	20 00

BUTTER, CHEESE AND EGGS.

Lump, 100 lbs.,	12 a	18	Cheese, best, per		
Tub, best, ton,	13 a	16	ton,	8 50	9 00
Shipping do per			Common, do	5 a	6
ton,	9 a	11	Eggs, 100 doz,	11 50	12 00

FRUIT AND VEGETABLES.							
Apples, bbl.	2 75	a	3 25	Onions, 100 buchs	2 50	a	3 00
Potatoes, bbl.	2 00	a	2 25	Pickles, bbl.	6 50	a	7 00
Beets, bbl.	1 00	a	1 25	Peppers, bbl.	8 00	a	9 00
Carrots, bbl.	1 00	a	1 25	Mungoes, bbl.	8 00	a	10 00
WOOL.—[Wholesale Prices.]							
Saxony fl. lb.	40	a	41	Com. to 1-4 do	27	a	29
do prime,	40	a	41	Lamb. sup.	33	a	36
do lambs		a		do 1st qual.	27	a	30
Am. full b'd	37	a	38	do 2d qual.	18	a	20

do 1-2 blood,	30 a	31	do 3d qual.	14 a	16
HAY.—[Wholesale Prices.]					
Country, old, cwt.	1 05 a	1 12	East. pres'd, ton,	14 50 a	15 50
Do. new, "	0 00 a	0 00	Straw, cwt.	75 a	80
FLOUR AND GRAIN.					
BOSTON, May 16. Flour—There has been a good demand for Flour the past week. The stock of Genesee is light, and therefore unusually high, about 4000 barrels.					

begin about the same as last week. Sales of 2,000 a 3,000 blbls at 85 for common brands, and 5 25 a 5 37 1-2 for fancy do at 1,500 blbls Ohio, good quality, at 4 75 per blbl, cash. Southern is lower. Sales of 1,000 blbls Fredericksburg at 4 75, 4 mos.; 400 do at 4 65; 500 do at 4 62 1-2; 200 do to do 4 60 per blbl, cash; 200 do Richmond Mountain, 4 87 1-2; 200 do Howard street, 4 81; 800 do do at 4 75 per blbl, cash. The market closes with a little more firmness, and holders are asking an eighth of a dollar advance above quotations for Southern.

BRIGHTON MARKET.—MONDAY, May 11.
At Market 469 Cattle, 23 yokes Working Oxen, 36 Cows and Calves, 375 Sheep, and about 800 Swine. 328 head of the Cattle at market came over the Western Railroad.
PRICES.—Beef Cattle.—Sales of extra, \$6 50; first quality, \$6 25; second quality, \$5 50; third quality, \$4 75 a \$5 25.
Working Oxen.—Sales noticed at \$70, \$72, \$78, \$82 and \$91.
Cows and Calves.—Sales made at \$18, \$21, \$26, \$27, \$30.

Sheep—Sales of lots taken at \$2 75, \$3 50 and \$4 50.
Swine—Lots at wholesale, 4-4-4 for sows, 5 3-4 for barrows; at retail, 5 1-2 for sows, and 6 1-2 a 7c for barrows weighing less than 100 lbs.
N. B. About 40 head of Cattle remain unsold at 4 o'clock; the weather being favorable, the market will quite likely be cleared out of Beef, Sheep and Hogs.

MARRIED.

In this city, the 17th inst., in North Bennet street Church, by Rev. M. Raymond, Mr. James L. Mills, Jr., and Miss Abby D. Smith, both of Boston.

In this city, May 12, by Rev. J. Shepard, Mr. Charles R. McLane and Miss Hannah B. Josselyn, both of Boston.

In Charlestown, May 14, by Rev. B. K. Poiree, Mr. David M. Cook and Miss Maria McNeil, both of Charlestown.

In Marlboro', Mass., May 6, by Rev. Benj. King, Mr. Wel-

come L. Cook of Worcester, and Miss Emily S. Hayden of Marlboro'.

In Fitchburg, Conn., May 8, by Rev. F. W. Bill, Mr. L. Granger and Miss Olive Alger, both of Thompson.

In East Windsor, Conn., May 6, by Rev. S. Lambertson, Mr. Henry Brown of Mansfield, Conn, and Miss Catharine D. Whitaker of East Windsor.

In Pomfret, Conn., May 11, by S. W. Hammond, Mr. Chas. Chaffee of Scituate, R. I., and Miss Sarah E. Green of P.

DIED.

In this city, April 25, Sally B., only daughter of Rev. Thos. and Mary Walker, aged 7 years, 2 months and 6 days.

In this city, on the 7th inst. Mr. George Sutherland, aged 72 years.

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NOTICE.

THE PARTNERSHIP heretofore existing under the firm of Holman & Co., ceased, by mutual consent, on the 7th inst.

Boston May 15. 1862

J. B. HOLMAN
& W. C. MCCOLLON.

WAITE, PEIRCE & Co., No. 1 Cornhill, have just published SACRED INSTITUTIONS, by F. L. Upham, and RELIGIOUS MAXIMS, by Prof. T. C. Upham, miniature, gilt, price \$7 1-2 cents. These books are pure gold, without any alloy. May 29

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To wit in this city, on the 7th inst. Mr. George Sutherland, aged 72 years.

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**HARUM MERRILL,
SEXTON AND FUNERAL UNDERTAKER,
No. 22, NORTH RUSSELL STREET.**

Orders for Burial, at C. B. Mason, 18 Union street, Joshua Dunham, East Boston, or H. Huggins, No. 8 Norwich street, will be promptly attended to. 3mis April 22.

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WAITE, PEIRCE & Co., No. 1 Cornhill, have just published SACRED MEDITATIONS, by P. L. Upham, and RELIGIOUS MAXIMS, by Prof. T. C. Upham, miniature, gilt, price \$7 1-2 cents. These books are pure gold, without any alloy.

B. May 20

FARM FOR SALE IN AUBURNHAM,

CONTAINING over eighty-five acres of land, twenty-five of which is heavy wood land, and about a quarter of a mile from the railroad line. Two dwelling houses and a large barn, in good repair, fifty-seven fruit trees, and a good well of water under cover. A turnpike road by the wood land and back of the farm, and the Gardiner road front of the house. For further particulars inquire of Rollett Follick, in the west part of Auburnham, on the premises. 4t May 20.

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J. B. HOLMAN.
N. C. MCCOLLON.

Boston. April 25.

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BOARDING.

JACOB COOK, No. 4 Sheaf St., Boston—PERMANENT
J AND TRANSIENT BOARDING. Gentlemen and Ladies visiting the city will find good accommodations. 4-May 20

**JOHN G. CARY,
BOOT AND SHOE STORE, No. 233 WASHINGTON ST.
(Corner of the Arch, under the Marlboro' Hotel), Boston.**

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Boston May 15. 1863
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WAITE, PEIRCE & Co., No. 1 Cornhill, have just published **SACRED MEDITATIONS**, by P. L. Upham, and **RELIGIOUS MAXIMS**, by Prof. T. C. Upham, miniature, gilt, price \$1 1/2 cents. These books are pure gold, without any alloy. 6c
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May 20.

BOARDING.

JACOB COOK, No. 4 Sheafe St., Boston—PERMANENTLY **AND TRANSIENT** Boarding. Gentlemen and Ladies visiting the city will find good accommodations. 6c—May 20

JOHN G. CARY,
BOOT AND SHOE STORE, NO. 223 WASHINGTON ST.
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12.—Do I love my enemies?
13.—Am I actively engaged in laboring for Christ?
14.—Do I love the ordinances of God's house?
15.—Do I carry my religious life into all the relations of life?
16.—Am I faithful in the performance of secret prayer?
17.—Do I love the Bible?
18.—Do I pay respect to the Sabbath?
19.—Am I holy in all manner of conversation?
20.—Am I free from covetousness?

DIED.

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Sms April 22.

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J. B. HOLMAN.
Boston May 15. 1852s C. M. MCCOLLON.

WALTON, PEIRCE & Co., No 1 Cornhill, have just published **THE SCOTCH SEDITATIONS**, by P. L. Upton, and **RELIGIOUS MAXIMS**, by Prof. T. C. Upham, miniature, gilt, price 37 1/2 cents. These books are pure gold, without any alloy.
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- 9—Do I live a life of faith?
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- 13—Am I actively engaged in laboring for Christ?
- 14—Do I love the ordinances of God's house?
- 15—Do I carry my religion into all the relations of life?
- 16—Am I faithful in the performance of secret prayer?
- 17—Do I love the Bible?
- 18—Am I ready to respond to the Sabbath?
- 19—Am I holy in all manner of conversation?
- 20—Am I free from covetousness?
- 21—Am I given to hospitality?
- 22—Am I patient?
- 23—Am I a possessor of Christian humility?
- 24—Does my heart rejoice in God?
- 25—Am I honest in all my dealings?
- 26—Am I zealous for God and his cause?
- 27—Am I submissive under afflictive dispensations?
- 28—Is a desire to glorify God the ruling motive of all my conduct?
- 29—Am I growing in grace?

Price 37 1/2 cts. per copy. Boston 27-31 1/2

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W. C. McCOLLON.
Boston May 15. 1855

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CONTENTS.

Introduction.

QUESTIONS.

1—Have I repented of sin!
2—Have I loved my neighbor as myself?
3—Am I now justified?
4—Do I enjoy the witness of the Spirit?
5—Am I earnestly seeking to be holy in heart and life?
6—Do I love God with all my heart?
7—Do I love God supremely?
8—Am I united with the people of Christ?
9—Do I live a life of faith?
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WILLIAM NOBLE.

Dec. 17. tf

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BIOGRAPHICAL.

Mrs. SARAH BROWN, widow of Jeremiah Brown, of Readfield, died in Dexter, Me., March 29, aged 82 years. She was born in Salisbury, Mass., in 1764, from which place she, with her family, in 1805, removed to Readfield, Me. She was one of the first members of the first Methodist class formed in East Salisbury, gathered, I think, under the labors of the Rev. R. Williston. The subsequent pioneers of Methodism in that region, Pickering, Hull, Webb, Perry and others, were fresh in her recollection, and often mentioned with interest. From that time to the closing scene, we have reason to believe that she lived a life of daily prayer. Though feeble for the last two years, she was actively employed until within one week of her departure. She was patient and resigned. The closing scene was tranquil, like the sweet Sabbath morning on which, with its earliest beams, without a struggle or a sigh, she yielded up her spirit to the God who gave it. S. B. K.

Dexter, Me., May 9.

SISTER NANCY YEATON died in Portsmouth, N. H., Dec. 13, 1845, aged 67 years. Sister Yeaton experienced religion under the ministry of J. N. Maffit, in this place in 1828. She lived well and died in peace.

SISTER LOUISA TREFETHEN died in Portsmouth, N. H., Dec. 31, 1845, aged 37 years. Sister Trefethen experienced religion and joined the church under the labors of Shipley W. Willson, place in 1826. She died in the Lord.

SISTER ELIZABETH JANVIRN died in Portsmouth, N. H., Jan. 16, aged 60 years. Sister Janvirn was admitted to the church, as a member, during the ministry of R. H. Deming in this place in 1834. Her sickness was very protracted and severe. She bore her sufferings with great patience, and died in holy triumph.

SISTER ADALINE NORRIS died in Portsmouth, N. H., April 4, aged 29 years. Sister Norris professed religion during the ministry of D. I. Robinson in this place in 1839. She was a faithful member, punctual to the class and prayer meetings, and deeply interested in the cause of Sabbath Schools. For a number of years past she has been a successful teacher. She died in peace.

SISTER ZERVIAN HODGSON died in Portsmouth, N. H., April 6, aged 64 years. Sister Hodgson experienced religion and joined the church under the labors of R. H. Deming. Her death was sudden. She was first attacked instantly with a violent pain in her head and general prostration, which succeeded in a few hours by a paralytic shock, from which she never recovered. Her life was uniformly pious, and her death, though sudden, was a looked for event, for which she was prepared. "Blessed are the dead which die in the Lord." E. ADAMS.

Portsmouth, N. H., May 7.

CLARISSA KELLEY died in Hill, of consumption, Feb. 25, aged 59 years. Sister Kelley had been a member of the Methodist Episcopal Church in Bristol, N. H., for more than 30 years, and departed in Christian hope.

ANN, oldest child of Dr. James and Mary A. Mosgrove of Bristol, died of scarlet fever, March 26, aged 15 years. Born in London, she came with her parents to this country, and was converted to God about three years since, under the ministry of the Rev. R. Dearborn in this place. She was amiable in manners, a lover of the Sabbath School, and endeared to parents and friends. She sleeps in peace.

WIDOW MARY SANBORN died in Bristol, May 2, in the 88th year of her age. For more than 40 years she has been a member of the Methodist Episcopal Church in Bristol. Firmly attached to the church of her choice, she was consistent in life and peaceful in death. Although many of her relations and children are scattered in different parts of our country, yet a numerous company were present to follow her to the house appointed.

Bristol, N. H., May 4.

MISS NANCY PIKE, daughter of Thurston and Charity Pike, died in Coriath, May 1, aged 22 years. She was converted to God in the 13th year of her age, and remained a steadfast member of the Methodist Episcopal Church. On April 26th she was seized with the scarlet fever, with which she died in five days. She said to a friend who came to visit her, "Mary, I am not afraid to die." From the time of her conversion to the day of her death, she retained her Christian confidence, exemplified the excellence of religion in the whole of her deportment in life, and was much respected and beloved by all who knew her. She died in the full triumph of faith. In her death the friend of her choice feels that the hand of Providence has inflicted a wound which nature cannot heal. Her parents have lost a dutiful and obedient daughter, and the church a valuable member. W. SUMMERSIDES.

Coriath, May 6.

MISS MARY W. DRAKE died in Newburyport, May 6, aged 35 years. Sister Drake embraced religion at the age of 17, and for a number of years has been a worthy member of the Methodist Episcopal Church—manifesting a strong attachment to its institutions, especially the Sabbath School and missionary causes. Her disease was pulmonary consumption. She endured her sufferings with great patience, exhorted all who visited her to prepare for death, and died in peace, trusting in the promises of her Savior. J. STEVENS.

May 9.

SISTER HARRIET W. BURT died in Rockingham, Vt., of consumption, April 14, in the 25th year of her age. Sister Burt experienced religion at the age of 15. From that time till her death, she lived a humble and devoted Christian; and although called away from earth in the morning of life, yet death found her ready. Her end was peace—a complete triumph over every spiritual foe. Her constant language was, "all is well!" To such an one death is gain. Bellows Falls, May 7. C. W. KELLOGG.

LOVINA S., wife of William Pottogrew, died in Coriath, Vt., in holy triumph, April 3, in the 25th year of her age. Though gone, she is not lost. But while her pure spirit dwells with her Savior in Paradise, she is still embalmied in all the beauty and excellence of her character, in the happiest associations of those who were here favored with her friendship.

"Asleep in Jesus. Blessed sleep,
From converse now ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."
Bradford, May 8. MOSES SPENCER.

Mrs. CYNTHIA DAVIS, wife of Zeba Davis, died in Dudley, Mass., March 12, aged 39 years. Sister Davis connected herself with the Methodist Episcopal Church about twelve years since, and

continued a worthy member. Her name will be recognized by the preachers who have formerly labored in the neighborhood, as her house was a home for her so long as she lived. Consumption marked her as its victim about ten months before her death; and notwithstanding the work of taking down her earthly house was continued so long, and was sensibly felt and seen by herself, yet she, with the peace and confidence of a Christian, waited in readiness to remove to the house not made with hands—eternal, and in the heavens. She has left a husband and five children to mourn her loss. Wm. B. Olds.

Dudley, April 20.

ENOS TEMPLE, a revolutionary soldier, died in Lisbon, N. H., March 4, in great peace and triumph, aged 82 years. He had been about fifty years a soldier of the cross of Jesus Christ, under the labors of the first Methodist preachers brought to these regions. Father Temple was brought to see and feel his need of a Savior, and accordingly he sought and found the great pearl of salvation; in his short and distressing sickness, he manifested great patience, and his end was very triumphant. To his friends who stood around his dying bed, he said, "While you wait for me to die, sing and pray;" they did so, and he joined with them, praying, singing and shouting, until he bid adieu to earth without a struggle or a groan. "Blessed are the dead who die in the Lord." C. COWING.

Lisbon, N. H., May 9.

Mrs. FANNY W. SNOW, wife of Dr. William Snow, died in Fairfield, Me., May 2, after having served the Lord from her youth, and suffered a protracted sickness with Christian patience. The text, "There remaineth, therefore, rest to the people of God," was applied with power to her heart while suffering, and was made the foundation of her funeral discourse. The Lord bless her mourning friends. JAMES TWINING.

Fairfield, Me., May 9.

LADIES' DEPARTMENT.

For the Herald and Journal.

TO FLORENCE.

I heard the music of thy song
In summer days than these;
It floated round my forest home
Upon the summer breeze.
I heard the hum of other days,
And loved that song to hear,
Though oft the sweet and soothing tones
Fell sadly on my ear.
I heard thy harp of gentle tone
Breathe of a "haunted thing,"
That, from thy chamber wall, alone,
Looked down to hear thee sing.

"The gentle lip, the reverend brow,
The eye of softened fire—
That eye beaming on me now—
The mild glances of thy smile.

Not as on thee a steady gaze
From out the "chamber wall,"
But, warm with life, the gentle rays
Upon my spirit fall.

For, by the very heart stone, dear,
Where "Florence" used to be,
Now Mary is, and speaks to thee
The voice that loves to thee.

And loves the hallowed hour of prayer,
When, in its earnest tones,
The heart breathes forth petitions there
For loved and absent ones.

That they, so long divided here
To walk life's path uneven,
With joy at last may all appear
A family in heaven.

Then Mary joins the fervent vow,
And thinks of "Florence" then;
And, with a deep, responsive glow,
The spirit breathes Amen!

Even so—Amen, and let it be—
The harp, whose tones of love
Can cheer the earth with melody,
Should swell the choir above.

I ask no other gift for thee—
All else is dark as even;
Enough of joy—enough for me
To meet thee, dear, in heaven.

Boston, April 12.

*The portrait of her father.

THE RIGHT KIND OF A WIFE.

A New York editor says he had an introduction last week to the heroine of the following sketch:—

Mr. —, a merchant, now residing in Philadelphia, who formerly lived in rather an extravagant style, was in the habit, every Monday morning, of giving his wife a certain sum of money for the table and other household expenses of the week; never mentioned his business to his wife, and, deeming him sufficiently capable of attending to his own affairs, never inquired into them. About five years since his marriage, through some slight mismanagement, and the rashness of his confidential clerk, Mr. — suddenly broke, and his fall was mentioned "sympathetically" on change, and—like all such matters—there all sympathy ended. The merchant kept the affair a secret, and the first intimation his lady had of it, was a news paragraph in the "Ledger." Shortly after dinner was over, on the discovery of the startling fact, Mr. — requested her husband to remain in the parlor a few moments, as she had something to say to him. She then left the room, hurried up stairs, and shortly after returned, with a splendidly bound Bible in hand. Handing it to her husband she said, "George, the day after our marriage you gave me this precious book as a token of your love, and as a rich fountain to look to in the day of trouble. Its pages have been precious to me; and as your brow looks sad to-day, I now return it to you, that you may glean from it some consolation in the hour of gloom." She then left the room.

The merchant opened the book carelessly, and a bank bill fell out. He picked it up and glanced at his face—it was a \$10 bill. He opened the book again, and another note of the same amount was before him. He opened it at the first page, and continued to find an X between every two leaves, till he arrived at the commencement of the Book of Revelations. He was saved—could commence business, and had a capital of \$9,000 to begin with.

"Request your mistress to come to me immediately," said the merchant.

"The lady obeyed, entering the room with something between a tear and a smile.

"Kate! Kate! Where did you procure all this money!"

"This is the weekly saving of our household expenses for the last five years," was the modest reply. "Every week I put ten out of the twenty dollars which you gave me into our Bible bank, that when a day of trouble came upon us, we should have something to save us from the wolf."

"But why put it in the Bible, Kate?"

"Because it is a good bank, and one which will not suddenly break," replied the lady.

"You are an angel, Kate," cried her delighted husband, clasping her to his heart.
And so she is. Does any one doubt it?
There are thousands of such angels, despite the railings of miserable women-slandering bachelors.

MARY WILSON.

Our grave-yard is a lovely spot. None could be lovelier. At the foot of the hill, on one side rest the fathers of our village, the lordly Hudson rises and falls with a heavy pulsation, as if the heart-throbs of the great earth were visible in it as it were a huge artery. The mountains are above it. The morning sun looks on it from the peaks of the Highlands, and as the same sun goes down at night, the hill-tops gleam with his rays, and seem set to be guardians around the burial place.

It matters little where the body shall sleep when its inhabitant is gone. The eye of God will never lose it, and the trump of the archangel will not fail to reach it, whether it be laid away on the shelf of a vault or buried in the quiet, shady spot as in our village grave-yard. Still there is a pleasure in the thought that the body we have become attached to by long communion, sharing its joys and sorrows (albeit it will be laid away, not last or rudely, but with solemn and sad, and bowed heads and tears, not in a common grave-pit, but by the side of the loved, in the shade of the trees under which we walked and sat in life, and where the living will walk and talk of us as they bend over our graves. Thus sleeps "our gentle Mary," and over her grave stands a simple block of marble, on which is carved a rosebud with a broken stem, and no words but the two, "MARY WILSON."

The remark is often made that we are creatures of circumstances, but it is made, too frequently, without an idea of its truth. In almost every character we may trace the effects of incidents in past life, and many inexplicable traits would be easily explained by the history of the soul in which they exist. Many characters are wholly formed by the incidents of early days. This remark is made for the purpose of introducing a brief portion of the history of our friend, which had a deep influence on her after life, even to the verge of death.

The family of Mr. Wilson consisted of himself and Mrs. W., Mary, and a brother only a year older than herself. Their residence, in the most beautiful in the village, was filled with every luxury that human ingenuity could invent, or the most covetous heart desire. But the destroyer entered even there, and the father fell before him. Scarcely had the earth been laid over Mr. W., when a sudden and hasty summons arrived for Henry to go to New Orleans, and attend to some business which remained unsettled. He was young and inexperienced, but peculiarly observant and better fitted for such business than most young men of more years and less talents. He had just graduated at Princeton, and was not the less willing to undertake the journey, from the consideration that he should meet his chosen and intimate associate, Edward Crawford.

Crawford was a noble specimen of a young man, whose life was one of high Christian principle. While in college he was selected in his company, carefully punctual in his duties, and gifted with that easy grace and nobility of character which wins its way to all hearts. It was not strange that in the course of the vacation which he passed with his chum on the Hudson, he should have learned to love his beautiful and gentle sister; nor was it at all marvellous that she should have returned his love. Such was the state of things when Henry went to New Orleans.

He had been gone but a few weeks when Mrs. W. and Mary went to the city to pass some time, and, as usual, went to one of the oldest hotels in the lower part of Broadway, from which house they found it most convenient to visit in various directions. They expected Henry to return and meet them there. At this time Mary received a letter from her brother which sent a chill to her heart. He stated that he should not be able to return as soon as he had anticipated, in consequence of the severe sickness of Crawford, who lacked company; but that he should leave as soon as he was well enough to admit of it.

There are those who will read this simple narrative of a young girl's love, and smile at the thought of so many words made out of such a small matter. Not so others more thoughtful. The affections are the strongest actions of the mind. No thought that enters an immortal soul is to be esteemed a light matter, for that thought, however slight and careless, is recorded on the soul it had birth in, as well as on the memory of its Maker, and will be read in eternity. No action of the intellect is ever lost, and the affections standing, as they do first in the list, have a mighty influence in shaping out the destiny of the soul.

Laugh, then, if you dare, ye who scoff at the loves of your fellows, but remember that the God who made you is love.

Mary was invited by a friend living out on the island to pass some days with her, and as an uncle (her mother's brother) had arrived in the city, she consented to leave her mother with him and go out to the home of her friend. A foreboding of some coming sorrow hung over her, and it was in vain that she attempted to drive it away. A week had gone quietly by, and the evening of a stormy day had passed into a clear cold night. It was after midnight that she sat with her friend before the grate, when they were startled by the sound of a horse's tread, as the rider urged him swiftly up the avenue. Another moment and the door bell rang furiously. A sudden pallor spread over Mary's features, but she sprang instantly into the entry, and rushing to the door, threw back her veil and looked out into the night.

A messenger. She was not surprised, for her heart had foretold the summons. Her brother stood before her.

"Is he dead, Henry?"

"No, Mary, but dying fast! We reached the city this evening, and I have left him at—Hotel, to come for you. He wishes to see you, and we much fear that the excitement of the change from ship to land has so weakened him that he will not see the sun rise. So hasten."

She was gone, and the next instant stood again beside him, ready to accompany him. But the means? Hasten was important; all wished it, and she more than all. She was an elegant rider, and never looked so well as when on her favorite horse. But the world was sleeping, and none saw the brother and sister that starry night, as they urged their gallant steeds toward the city.

The first file was passed swiftly, in perfect silence; then she inquired briefly the particulars of Crawford's sickness, and the reasons of his coming north. It seemed as if all else was already told her—the fearful words which disease had made, and the certainty of approaching death. On and on they pressed, and entering the suburbs of the city without pausing, dashed down Broadway.

Often since then, as I have passed through the great thoroughfare and watched the gay thousands that crowd its promenade, or roll over its pavement in carriages, the scene of that night has been vividly before me. The last lights in the houses had gone out, save the watcher's lamp by the sick or dead; and the stars shone down on the deserted streets with mournful but calm rays.

Side by side the two brave horses leaped over the pavement; and I have often heard Henry say

that his sister's grasp on the rein was firm, and her eye watchful for every possible obstruction, and that he never saw her sit in middle more firmly or hold her head more erectly. They spoke no word, and a sound was heard but the click of their horses' hoofs on the stones, as they flew onward, without slackening the fearful pace, till in front of the —. In an instant they were on the sidewalk, and a servant, who was stationed to await them, opened the door and took the horses while they entered. Without delay they passed through the halls and to the room in which Mrs. Wilson sat by the bedside of Crawford.

It is not for me to open the scene in that room to the gaze of the stranger; yet I would fain attempt some account of the deathbed of a young Christian. The meeting between those two I dare not speak of. A half hour passed, and Crawford turned his head from the earnest gaze into Mary's eyes, which had been steadily fixed from the moment of her entry, and looked upward. Sudden strength seemed given to his arm, and he raised it in the air, while his slender finger pointed up to heaven, and a bright flash came into his eyes as he exclaimed, "There shall be no night there, Mary." She continued the quotation, and stood by his side, while her clear voice filled the room.

"Yes, I have had visions of the home we hasten to," said he. "Long and wearisome has the vigil been here; but the night is fading in the day. I shall be free and strong. In my anticipation of this hour, I have feared much that you who are now with me, you three, the only ones left who love me, would forget your duty to God and the great duty of submission to his will. For you more than any other, Mary, I feared, inasmuch as our love has been all to each other. But remember that we have not loved with a love that looked to any end or object; our love has been firm, and will not be neglected. Therefore, my children, love to obey."

It is treating your dearest friends unkindly, to comply with their wishes unwillingly, and with a frowning brow. Let your parents and instructors see that you are thankful to them for taking the trouble to direct and advise you. No greater evil could happen to you than for them to withdraw their control. "A child left to himself," says the wisest of men, "brings his parents to shame." If your superiors gave you a piece of gold, you would thank them. But they impart to you of their wisdom whenever they direct your conduct. "And wisdom is of more value than gold. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies."

Thank those who take the trouble to guide your childhood. Be attentive to their slightest wishes. Love to reverence the aged. Do honor to hoary heads. "The hoary head is a crown of glory, if it be found in the way of righteousness." Show respect to magistrates, and to all who are in places of authority. There would not be so many revolutions in nations if children early learned obedience.

Love to distinguish yourselves by submission and reverence toward all to whom it is due. Then, when you are grown up, you will be prepared to be orderly and respectable members of society. You will maintain good order in your own families, and just government in the land. And if you should live to be old, and have but a few gray locks where your own bright hair now grows, you will deserve from the children around you the same cheerful obedience and grateful respect which you have yourself shown to others.

Therefore, dear children, since obedience is so excellent a thing, do not resist until you love it. The service of a slave is not what is required, but to obey from the heart. This will be well-pleasing to your superiors, and to God, the Father and Master of us all.—London Teachers' Offering.

THE DIAMOND CROWN.

It falls to the lot of few to wear the crown in this world. And they who do wear a crown, often find it a burden, a trouble, some and some times dangerous appendage. Some have even lost their heads because they wore a crown. In other cases, it has cost the conflict of armies, and oceans of blood to keep one crown on a human head. Yet strange as it is, many enormous crimes have been committed, and outrages perpetrated, to pave the way to a crown, and vast treasures have been expended to maintain the crown on the head of him who wore it. Nor is it less strange that men should think so highly of an earthly crown, and so little of a heavenly crown, which fadeeth not away.

The crown of glory placed upon the saint's head is not composed of fading flowers, but of jewels more durable than gems and diamonds. When the thousand ages are rolled away, the crown is as fresh as if it had never been worn, the spring as full as if it had never been tasted, the treasure as ample as if a drachm had never been touched. Eternity! the glory of those, and the triumph of all there! The angels may, perhaps, enumerate all the stars of the milky way, and the sands scattered throughout the sea shore, and they may be able to give us the total sum of them multiplied together—but though they could do all this, and even number all the drops of rain that have fallen from the beginning of the world to the present day, and drain the ocean dry by minute drops, and then assign the total amount of all, yet they cannot assign the duration of a saint's happiness.

STRIKING EFFECT OF MRS. FRY'S APPEALS.

During her latter years, she repeatedly visited the continent of Europe, in company with relations and friends, when she found ample scope for her Christian and benevolent exertions. Whenever she met with disorders which required remedy, or with oppression which required relief, she made a point of applying to the local or national authorities for their timely succor, and seldom failed to secure their aid. Most kindly were she and her companions received by the royal families of France, Belgium, Hanover, Denmark, and Prussia; and cordially did many of those mighty ones of the earth support and second her in her efforts. One example may illustrate the effect of her Christian influence. On visiting one of the state prisons in the kingdom of —, in 1839, she found many hundred convicts, working in chains, sorely burdened and oppressed. In union with her friend, Mr. William Allen, she pressed the case, in the absence of the King, on the Queen and Crown Prince. Soon afterwards the Queen was seized by a mortal illness, but did not depart from this world without obtaining the kind promise of her royal consort, that Mrs. Fry's recommendations respecting the prisoners should be at once adopted. When the same prison was again visited by her, in 1841, not a chain was to be seen any of the criminals. They were working with comparative ease and freedom; and not one of them, as the governor declared, had made his escape; and great and general was the joy with which they hailed their benefactors.

Dr. Judson, the Baptist missionary from India, and now in this country, speaking on the subject of missions, says:—

It is of great importance that all who engage in missionary efforts should be influenced by evangelical motives. It is worse than useless to be prompted by ostentation or a love of notoriety. Neither should we enter on this work to assure

ourselves of our own personal interest in Christ, though such assurance may be desirable. Neither should the salvation of the heathen be the motive—the primary consideration, though this is unquestionably a legitimate end. What then is the prominent, all constraining impulse that should urge us to make sacrifices in this cause? There is one Being in the universe that unites in himself all the perfections of Deity, with all the purest and tenderest feelings of human nature. He has at great expense set up a kingdom in this world. He has set his heart on the enlargement of that kingdom, and is constantly exerting his divine agency to accomplish that purpose. A supreme desire to please Him is the grand motive that should animate Christians in their missionary efforts. And in every concern of life, we should often look up to that lovely Being and inquire, "Does this please Him?"

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NOTICE. G. F. WELLS & CO. have made arrangements by which the Sabbath School Advocate can be had in any quantity, postage free, for agents, and the Missionary Advocate for 12-12 cents; the Mother's Assistant, the Illustrated New England Magazine, \$1.50; the Guide to Holiness, and all other New England publications for the advance subscription price at the publication office. This arrangement, however, is made to accommodate the north of New Hampshire and Vermont. We cannot, therefore, of present, supply on these terms south of New Hampshire and Vermont. Agents will be invariably ordered by one person, who alone must be responsible to us.

Orders, therefore, will not be directed to Williams & Lovell, as noted in the Sabbath School Messenger, but to G. F. Wells & Co. The orders must be accompanied with cash, postage paid, as those works cannot be had until the cash is advanced. Let this be distinctly remembered. G. F. WELLS & CO., No. 15, March 13.

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